

by Robert Valéry-Radot  
A lecture delivered in Paris on April 5, 1943

## I. THE WORLD REVOLUTION

"You think you've waged a war. You haven't waged a war, you've waged a revolution!" exclaimed the Freemason Viviani, President of the Peace Commission, from the rostrum of the Chamber on September 17, 1919.

And if we open the book by the president of the Czechoslovakian Republic Masaryk, The Making of a State, here is what we read in the very first lines of the Preface: "This is the account of my activity abroad during the world revolution of 1914-1918."

When a Viviani or a Masaryk declare such things, they know what they are talking about, even if they don't always know what they are doing.

The military treaty which bound us to Russia had drawn us to solidarity with St. Petersburg in the support it was giving Serbia against Austria-Hungary. Thus Russia had ordered mobilization during the afternoon of July 24, 1914 at Krasnoie-Selo; Germany, allied in turn with Austria-Hungary, responded with its own mobilization on August 1 at 5 pm. We had telegraphed ours an hour before Germany on the same day at 3:45.

Neither Russia nor Serbia -- especially after the latter's heady victories in the Balkans -- concealed their desire to destroy Austria-Hungary and divide the spoils. Slavic hatred of Germanism was played upon by the Serbian and Russian secret societies, particularly by the Black Hand controlled by Freemasonry. The trial at Sarajevo proved it flagrantly. In the stenographic record of the trial in October 1914, it is evident that Col. Dimitrijevich Apis, Chief of Information of Belgrade's High Command and Grand Master of the Black Hand, was the instigator and organizer of the assassination of the Archduke down to its minutest details.

Col. Dimitrijevich furthermore admitted it formally in a confession written a few hours before being led to the firing squad, according to Mr. Henri Pozzy in his book Black Hand over Europe which appeared in 1933: All the Serbian military espionage services, every means of implementation, and even the weapons (these, revolvers as well as bombs, came from the arsenal at Kragujevac) were put at the disposal of the Archduke's assassins by himself as essential head of the Belgrade High Command -- and this with the full consent of his superiors, most of whom were actually under his orders as members of the Black Hand.

These last testified before the War Council of October 12 that they were either Masons themselves or carrying out Masonic orders. One of their Masonic accomplices, Ciganovic, reveals that "the Masons condemned the heir to the throne two years previously." One of the assassins, Cabrinovic, confirms this admission by declaring in turn, "In Freemasonry it is permitted to kill. Ciganovic told me that the Masons had condemned the Archduke Ferdinand to death over a year ago." And one of the assassins, the Jew Gavrilo Princip, likewise states that "the Archduke was condemned to death in a Masonic Lodge."

In this bloody comedy the good faith of the French was cleverly exploited. For years our press, largely subsidized by the propaganda agencies of St. Petersburg and Belgrade, had prepared public opinion for a return of European politics to the pan-Germanic threat. As for Vienna, after Sadowa it was considered merely the bounden satellite of Berlin. Even the bomb at Sarajevo opened no eyes. It was the victim who was in the wrong. When war broke out, it was easy to persuade the French that insofar as the whole drama concerned them, it was only a matter of defending their invaded territory against an aggressor who had been looking a long time for an opportunity to reduce them to servitude.

Whereas it was St. Petersburg which had drawn us into the conflict, we believed Russia had decided to come to our aid against "the hereditary enemy." How simple the problem was becoming! The French cause had become a universal cause, a holy cause which brought half of Europe to fight for us. It was as naive as a penny picture, and incredibly vain of us, but it was human. That's why, amid so many nationalist or humanitarian tirades, of financial reports from experts and near experts masking the true face of the Great War, the two short sentences from Brother Viviani and President Masaryk with which we decided to open this talk will guide our path like flashlights through the maze of treaties. It's by this light that all the failures we witnessed must be elucidated, and which remain inexplicable without such illumination.

## II. THE YEAR OF CONFUSION

It was not until 1917 -- the year of confusion, as Poincaré puts it in his Memoirs -- at the very time of the Emperor Karl's proposals, that the secret objective of the war suddenly became clear. By an all powerful decree official history had doomed these proposals in advance. But this was certainly not what President Masaryk thought, who as early as April 20, 1917 had telegraphed his concern from London to his Brothers in Paris: "Dear friends, be careful. It seems a separate peace with Austria is being negotiated. The head of the government is there (in Paris) for that purpose. It seems they have all had enough of war. We shall have autonomy."

And in his book The Making of a State, he writes these implacable lines: "I anxiously asked myself whether the war would last as long as I had anticipated. In the event of a rapid Allied victory, we would remain, I feared, empty-handed. A longer war would give us more time for our propaganda." And further on he writes, "I learned my first lesson on October 19 (in 1915, in London): the dismemberment of the Hapsburg Empire appeared to be the principal objective of the war."

Had this war been a simple conflict of economic interests, it would have ended that year. All the documents we now have prove abundantly that there was no diplomatic impossibility of ending the massacre with honor on both sides. Peace had been the constant thought of the Emperor Karl.\* On his accession to the throne he had solemnly affirmed, "I shall do everything in my power to banish the horrors and sacrifices of war in the briefest possible time and restore the lamented blessings of peace to my people." His letter of March 24, 1917 to his brother-in-law Sixtus de Bourbon will remain as proof not only of his good will, which would not have sufficed, but of his wisdom, his sense of justice and his understanding of Europe's needs.

The skillful and loyal negotiations of Prince Sixtus carried out so well the stipulations of the Entente that neither Belgian independence, the recovery of Alsace-Lorraine, the cession of the Trentino, nor the confederation of the Danubian minorities (providing an autonomy which those annexed by the later States would never know) offered any longer any matter for argument. All that was needed was to support this diplomatic action by a little faith and good will. Not only did Poincaré, Deschanel and William Martin favor it, but Lloyd George and the King of England also subscribed to it.

"It's peace!" Lloyd George had exclaimed, when he learned on March 31 that Prince Sixtus had delivered the Emperor's letter to Poincaré. And although the half-Jew Sonnino was against it because of his Masonic connections, the King of Italy and Generalissimo Cadorna added their approval. Contrary to legend, there was no one, not even Kaiser Wilhelm and Bethmann-Hollvegg who wasn't secretly hoping to be carried along by force of circumstance.

Prince Sixtus relates this curious conversation in his journal in his account of his mission to Buckingham Palace: "The King then said there was no hatred for Austria in England, that Austria treated English civilian interests very well and that peace with the monarchy

\*The Cause for Emperor Karl's beatification was opened in Rome in the nineteen-fifties.

would be a fatal blow to Germany." And Lloyd George replied, "I believe Bethmann-Hollvegg is urging Austria to make peace because he would like to make peace, but the Junkers being against it, he wants to provide the German people with the example of a treaty concluded by Austria in order to enlist their support against the Junkers and wind up with peace."

In his book The Emperor Karl, Polzer-Hoditz, the sovereign's private secretary, relates that on September 25, 1918, as he was saying that the Kaiser would bear the German nation's heavy responsibility for wanting to prolong the war, Karl protested with violent emotion: "You have no right to say that!" he exclaimed. Then, referring to a discussion he had had with his secretary a year previous, he pointed out, "Kaiser Wilhelm hoped that Austria would end the war soon enough to prevent the collapse of the Reich. It's easy to understand that officially he had to be unaware of my peace overtures in 1917. . . I will have to bear the responsibility for the war as much as Kaiser Wilhelm. As for those actually responsible for the war and its prolongation, not only will they be acquitted, but in the end they will be the ones to pronounce our condemnation."

These were the cards an implacable international power would snatch from the hands of the negotiators.

Lyautey's resignation as War Minister brought on that of the whole Briand cabinet. The Ribot ministry replaced it on March 19. In the place of a nonchalant, but intelligent politician who would have gone along sympathetically in the event, Prince Sixtus found himself faced with a masonizing ideologist who would destroy everything. From the outset Ribot met him with tenacious bad will and finally, despite the promised secrecy, did not hesitate to pass along to Sonnino the Emperor's confidential letters and prevaricate on two occasions from the floor in order to precipitate an irreparable breach between Austria and ourselves. He would pretend to believe -- all the while fully informed of the negotiations -- that Austria's proposals were dictated by Germany, and he would dare state that the talks left Italy out on purpose in order to turn her against us, even though he knew that the King and Cadorna had been deliberating on the Trentino question for three months without Sonnino's knowledge.

"They will come," he declared on the floor of the Assembly on May 22, "they will come to sue for peace, not hypocritically as today, by ambiguous, perverted means, but openly, and let's hope, with conditions worthy of France, of her past and her present; and if it is not sued for, we'll know how to impose it."

"Ribot's speech," Prince Sixtus wrote in his diary, "is the old evildoer's most formidable lie and most flagrant piece of hypocrisy." But Ribot's position was now taken. On June 5 he revealed to the Senate what interests he served and on which victim the anathemas were to fall: "Henceforth," he declared, "justice must be guaranteed by this League of Nations now taking shape before our eyes and which tomorrow will be mistress of the world. Woe to those nations whose inner despotism keeps aloof from this noble union! It will be a guarantee for our children against a return to barbarity."

What was this League of Nations which tomorrow would be mistress of the world?

### III. THE HOLY WAR

As early as 1915, a short time after Italy's entry into the war, there were held in Geneva under the auspices of the Swiss Lodge "Alpina" some Masonic talks in which German and French Masons took part. Decided on had been the overthrow of the Hohenzollerns, the return of Alsace-Lorraine to France after the necessary defeat of Germany, and then by way of compensation, the annexation of the seven or eight million Austrian Germans and the establishment of German unity. Mr. Achille Plista, a correspondent for "La Croix," learned of it almost immediately through a brief disclosure on the part of one of those present, who added that Germany would be defeated, but would emerge from the war with increased power and territory.

In April 1917 -- that truly decisive month -- Freemasonry in utmost haste had also met at the International Congress in Paris to discuss means of fomenting revolution in Germany, for the essential conditions of the Masonic peace demanded above all the fall of the two monarchies of divine right. All the papers of the day dutifully transmitted the word to their readers. On May 13, 1917\* the well-known Mason Magalhaes Lima, Grand Master of the Grand Orient of Portugal, stated in Lison: "Allied victory must be the triumph of Masonic principles."

There exists a document of major importance, from which I was the first to quote in my Temps de la Colère in 1932. It shows us by what spirit this League of Nations was founded,

\*Date of our Lady's first apparition at Fatima.

which thus took upon itself, on its own authority according to Ribot's words, the government of the world, and why the Austrian peace move consequently had to be stifled at the price of millions of additional victims and America's economic and financial stranglehold on Europe. This document is the record of the proceedings of the Congress of the allied and neutral Masons which met three weeks after Ribot's announcement, on June 28, 29 and 30, 1917 at the Grand Orient of France on rue Cadet and at the Grand Lodge of France on rue Puteaux. It opened on the bi-centennial anniversary of the historical foundation of Freemasonry in London.

During these three days the Congress discussed in sovereign assembly, as it were, the future of nations, and imposed on them adherence to the Masonic religion incarnated in Universal Democracy, under pain of death by starvation or being wiped from the map of Europe. The first day was the most solemn. The meeting was held on rue Cadet, presided over by Brother Corneau, President of the Council of the Order of the Grand Orient of France, 33rd degree. Represented were all Lodges of the Allies and neutrals, those of Italy, England, Ireland, Belgium, Spain, Catalonia, Switzerland, Portugal, Argentina, Brazil and even Costa Rica and Ohio. From the beginning we had Masonry's avowal that it had changed the spirit of the war by turning a national conflict into a spiritual one, a new phase of the universal Revolution. As once Brother Jules Ferry rejoiced to see the Emperor's troops defeated at Sedan, so Brother Corneau in his opening speech rejoiced at the dissolution of the Russian empire. Little did it matter to him that the members of the Duma came openly into the Austrian lines begging for peace at any price, and that this abandonment of the fight risked hurling against our front an avalanche of 80 fresh German divisions, if more French holocausts were required for the triumph of Universal Masonry.

"The war," says the venerable Brother, "has been transformed into a gigantic battle between organized democracies and despotic military powers. In this storm the secular power of the Tsars of great Russia has already crumbled. By the force of events Greece had to put her liberal constitution into effect. Other governments will be carried off by the gale of freedom. It is therefore indispensable to create an international authority whose purpose will be not to suppress causes of conflict, but peacefully to resolve differences among nations. Freemasonry proposes to study this new organism: the League of Nations. It will be the means of propagating this concept of universal peace and happiness. There, Brothers, is our work. Let's set ourselves to it."

And the Brothers set to work.

The Illustrious Brother Lebey, Secretary of the Order, rose to read a report which was at the same time the credo of the Masonic faith as incarnated in the League and a challenge to all peoples to enter the New Church under pain of expulsion into the outer darkness. It is no longer a question of rivalry between races or human needs. We stand in full illuminist mythology; it's the battle between Ahriman, principle of evil, and Ormuzd, principle of good.

"From the violation of Belgian neutrality," exclaimed the Illustrious Brother, "to the ascendancy of the United States of America by way of the Russian revolution, there is no event which does not offer testimony of this gigantic duel between the two hostile principles. From now on it's a question of seeing whether humanity will attain its salvation or run to its ruin, whether it stands on the threshold of the future or is returning to the past. There is no one who would not give special, enthusiastic and considered support to the League."

And dire predictions continued to flash lightning amid the smoke of a secular Sinai where triumphs or defeats, statesmen and military chiefs are classified not according to nationality, but according to their conformity with the Masonic ideal slowly pursued in the shadows. "From Waterloo to Sedan," prophesied the Illustrious Brother, "from Sedan to the Marne, from La Fayette and Washington to President Wilson and Marshal Joffre, a dark logic seems to be leading the world to its unknown destiny."

Actually, this "dark logic" playing the role of Providence in the Masonic manner in this speech on universal history does not want France shedding her blood exclusively for the liberation of her own territory: "France under arms for the abolition of militarism goes further. She cannot stop in her apostolate. She espouses the League, and the latter becomes the very purpose of the war, the preface to the peace treaty." And the word League ceaselessly shoots out, according to the method of verbal spellbinding which always succeeds for the Sect's plans.

So, anathema to those who through pity for an exhausted Europe might try to set up peace talks before the new totem is hailed throughout the entire universe: "Everyone senses," says the orator, "that a treaty which would be only a diplomatic instrument would remain incomplete, and that it should be a first effort of the League. Not to seize the only opportunity which offers to rebuild the world on a more reasonable basis would be true folly. In so doing we stand on our country's tradition. In 1789 it proclaimed the Rights of Man. We shall crown the work of the French Revolution by proclaiming the rights of peoples to govern themselves."

To achieve this result, the Illustrious Brother intones the call to arms. How could he not take advantage of what he calls "a unique opportunity?" "Inasmuch as victory alone will bring subject peoples to a sense of justice which remains foreign to them, it is our duty, Brothers, wherever we go, to awaken hearts which long waiting has at times rendered uncertain. If there be a holy war, it's this one, and we should say so again and again."

The following day the same Brother Lebey read off the 13 articles which would constitute the main lines of the League's charter, and on which the Commission was in agreement. The whole monstrous deception (where there were not only dupes) which would disclose itself under the now tattered grandiloquence of Genevan humanitarianism is here found prepared, or I should say, decreed and imposed, ahead of Brother Wilson's Fourteen Points.

#### IV. THE BETS ARE CLOSED

As the Illustrious Brother had declared, the League's charter is nothing but the Declaration of the Rights of Man extended to nations, and here as elsewhere the sacrosanct principle of Masonic equality is to be applied in all its inhuman absurdity. Henceforth every nation, whether honorable or dishonest, selfish or generous, violent or peace-loving, of recent origin or ancient, whether it has rendered service or committed misdeeds, will have equal voice in the Council. In this way Jewish finance, which from points in New York, London, Berlin, Paris, Vienna or Hamburg controls coal, steel, cotton, wheat and gasoline, will be able to impose its will on the universe more easily than through national legislatures. Caligula had hoped the whole world might have one head. His wish is coming true.

Naturally war is outlawed because it is a crime against the human species, except, of course, the one which is holy because it offers "the only opportunity" of establishing the reign of Universal Democracy. When Freemasonry inspires all governments with this taboo, people will no longer have any reason to fight one another. If by mischance certain powers were to come into conflict, the League would call them before its supreme tribunal. And inasmuch as Freemasonry could recognize as free only nations whose state of democratic dissolution is far enough advanced to offer no resistance to the action of the Lodges, the Assembly sovereignly decrees: "A people which is not free, in other words, which does not possess the democratic, liberal institutions indispensable to its development, cannot constitute a nation."

Against such a people any injustice is permissible.

The Congress did not forget to offer its admiring respects and a tribute of gratitude to Brother President Wilson, straw man of the Jewish Masons of Wall Street: "For the outstanding services he had rendered," stating that "the eternal principles of Freemasonry were in entire conformity with those proclaimed by President Wilson in the defense of civilization and the freedom of nations." It was there declared that the Congress "was happy to collaborate with him in the execution of this work of international justice and democratic brotherhood which represents the very ideal of Freemasonry." Finally, on the last day, June 30, the Grand Lodge of France, presided over by Brother General Peigné, received the delegates in its turn, at No. 8 rue Puteaux; and following a banquet seating 200 at the Palais d'Orsay, a solemn Assembly under the steel arch and a roll of drums, it adopted the resolution adopted the day before by the Grand Orient.

Thus the bets were closed, and the Emperor Karl's peace move doomed to total suppression. In the Senate on July 22, Ribot, who still had not replied to the Emperor's generous letter, thundered with his habitual grandiloquence against Germanic despotism and affected to lump both adversaries in the same execration, whereas Brother Wilson, by dint of unheard of publicity, would appear more and more as the Just One, the Virtuous One, the sole Peacemaker; he had entered the war only to avenge humanity; America, virtuous America, of which he was the visible expression (before being repudiated by the Senate), thinks only of delivering the oppressed for pure love, of rescuing nations in distress without receiving any commission. The French naively believe that those tons of canned goods, supplies of rubber boots, blankets -- all that immense stock pouring in avalanches into our ports is generously proffered for co-operation in the humanitarian crusade. . .

Anyone daring to say that this intervention was exposing us to ruin and that it would have been better to continue looking in the direction of Vienna, would soon have been court-martialed and shot as a "defeatist." When General Pershing came to pay his respects to General La Fayette's statue and lay a wreath at his feet saying, "La Fayette, we are here!" we believed just as naively that this exclamation was addressed to the Frenchman who had

aroused his country's public opinion in support of the rebelling Virginia colonials, whereas it was addressed rather to the adept of the Lodge of "Les Amis Réunis." The bulletin of the 1917 Congress took care to point out in a footnote on page 17 that La Fayette's Masonic apron is piously preserved by the Grand Lodge of Massachusetts.

"From La Fayette to Wilson," as Brother Lebey said, "a dark logic is leading the world to its unknown destiny." On January 8, 1918 the White House's Fourteen Points would reproduce the resolutions adopted by the 1917 Masonic Congress.

Brother Wilson was to play -- for a time, the time necessary for accomplishing the Masonic task -- the Messiah of humanity, the Prophet who holds the destiny of the world in his hands. In Paris would be sung in the streets the shameful refrain in which the wizard of the White House is called "Our Father" as if he were God:

Glory to Wilson our Father; he made the war to end.

It's the League of Nations will hush the cannon's din.

"It seems Mr. Wilson is today playing the role which once devolved on the Papacy," wrote "Le Populaire" of Nantes on December 4, 1918; and in its turn "Le Rappel" would point out that "the ideals and vocabulary of the French Revolution were reappearing in our midst under the species of President Wilson." Now, it is known that President Wilson never made a decision without conferring with his mysterious confidant Colonel House. But Wickham Steed tells us in his Memoirs that Col. House never gave him any advice without first securing the approval of Brother Benes and President Masaryk. So now we have all the links of the chain.

Weren't we correct in saying that the two brief sentences from Brother Viviani and President Masaryk would lead us like flashlights through the maze of treaties? Now that they have cast their beams into "the dark logic leading the world," to use Brother Lebey's expression, it may be useful to recall them:

"You think you have waged a war. You haven't waged a war, you've waged a revolution!" exclaimed Brother Viviani. And President Masaryk: "This is the account of my activity abroad during the world revolution of 1914-1918."

## V. SOME VERY BAD CHAMPAGNE

After witnessing the signing of the peace treaty in Versailles, the secretary of the British delegation, Harold Nicolson, set down in his diary that evening these disillusioned lines: "We came to Paris thinking a new order of things would be established; we leave convinced the new order has simply spoiled the old." And he closed by describing his mournful return, weighed down with the remorse of a victor's bad conscience when he recalled the aspect of the German plenipotentiaries, treated, Nicolson wrote, like prisoners in isolation. "Parties were held at the Hotel Majestic. We were served free champagne at taxpayers' expense, very bad champagne. Afterwards I took a walk through the streets. Then to bed, disgusted with life." \*

"Very bad champagne." Why would this well-born Englishman carry away with him this symbolic image of the day at Versailles? His nation had eliminated its most feared rival from the economic game for a long time. The Empire had extended its gains in the Middle East, and the road to India would appear to be the exclusive property of the British Crown for a long time. Nevertheless this diplomat is prey to a vague uneasiness, a premonition of impending catastrophe.

"We were gathered together," exclaimed Brother Lebey at the Masonic Congress of 1917, "to bring to successful completion what the Holy Alliance compromised by following principles opposed to ours, and to prove our principles by a universal, guaranteed reconciliation of all men." They gave this proof, first by prolonging the war in order to destroy Austria-Hungary.

"Had the Allied victory been rapid," calmly wrote President Masaryk, "we would not have won our independence. In one form or another, Austria would have remained standing." Taking advantage of the dissensions between nationalities, of dualist misunderstanding, of Hungary's

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\*For lack of ready access to original sources, here as elsewhere English quotations are translations from Radot's French text. - Tr.

sensitivities, (that proud, passionate race whose pride so irritated the Slavs and particularly the Czechs), of all that complexity of semi-oriental peoples which so disturbs our cartesian ideas (which all too often are simply ideas), taking advantage of all this turmoil to dismember the Hapsburg Empire, Freemasonry insisted on applying its principles regarding nationalities in favor of the Czechs and Serbs, among whom the Lodges were powerful, and inasmuch as this principle is false in the absolute sense in which Freemasonry understands it -- (there are some countries with common traditions and a common history of triumphs and defeats where victors and vanquished end by mingling their blood, but there are no racial nationalities with their own language which have grown up separately in complete isolation) -- Freemasonry, in order to achieve its designs for a universal Empire, will end only by setting in the place of the former Austria-Hungary two new nations just as disparate, whose various ethnic entities will bicker even more. Bohemia will expand into a "Czechoslovakia" where Czechs, Slovaks, Germans, Hungarians and Ruthenians will rub elbows grumbling. Serbia will break out as an outsized "Yugoslavia" which will continue trying to serbify the Hungarians, Croatians, Slovenians and Macedonian Bulgarians. And these two centrifugal nations (new names had to be forged to designate them) will be able to maintain their authority over these recent annexations only by intensifying the vexatious methods for which they blamed the Hapsburgs. Nicolson was right: the New Order of things had only spoiled the old. Very bad champagne.

We can't describe in detail the glaring injustice of these treaties. We shall merely mention that of Trianon, the most cynical of all:

Without Hungary's being represented, or even consulted, the Paris Conference decided its fate. There, in the name of the right of peoples to govern themselves, Brother Benes, by dint of his impudent lies, annexed a Slovakia which had been promised autonomy by President Masaryk, confiscated a Ruthenia whose blood brothers live in the Ukraine, and incorporated against their will over a million Hungarians. . . Here again, it's the diary of Nicolson, that strange secretary of the British delegation to the Conference, which must be read, where he describes the last session of March 8, 1919, during which Hungary was carved up in absentia among the victors.

In the hall with the heavy hangings, under the portrait of Marie de Medici, with the sound of a water fountain and a lawn sprinkler wafting through the windows opening on the garden, the fate of the Austro-Hungarian Empire is definitively settled. Hungary is dismembered by these five distinguished gentlemen, dismembered indolently and irresponsibly while the lilacs are being watered outdoors, with the experts looking on in anguish, Lansing doodling on his blotter, Pichon blinking like an owl hunched in the depths of his armchair, Sonnino showing gruff politeness, and the Japanese delegate, inscrutable and silent, watching, watching, watching. They began with Transylvania, and after a few insults exchanged like tennis volleys between Tardieu and Lansing, Hungary lost its southland. Then it's Czechoslovakia's turn, and while the flies buzz in and out of the open windows, Hungary loses its North and East. . . Then the Yugoslavian boundary, regarding which the Committee's report is adopted without change, completes the mutilation of the South. . . Then tea and petit-fours.

"My friend," Jules Cambon was saying to one of the delegates at the end of one of those days, "do you know what's going to come out of this Conference? An improvisation." But with less flippancy, Lloyd George will remark: "All the documentation supplied by some of our Allies during the peace negotiations was trumped up fakery. We based our decision on falsehoods." And Robert Lansing: "Everyone (at the Conference) seems to speak in whispers and never to say anything of importance except in confidence. Everything that occurred during the public sessions was agreed upon and settled beforehand. Agreements were reached and deals made behind closed doors."

Through the chain of Wilson, Col. House, Masaryk and Benes the fate of a thousand-year-old nation was played out before tired, ignorant old men. Hungary, which comprised 325,000 square kilometers, found herself reduced to 93,000. A population of 20,886,000 souls fell to seven and half million inhabitants. An area of 232,000 square kilometers and 13 million inhabitants was torn from her without anyone taking the trouble to inform her of it.

It was only on December 1, six months later, that the Supreme Council of the Allied powers and their associates invited the Hungarian government to send its delegates to Neuilly vested with the necessary powers for concluding the treaty. The members of the delegation, headed by Count Apponyi, arrived in Neuilly at the beginning of the year 1920. They were treated like prisoners, locked up in the castle of Madrid under police guard and forbidden to leave. Count Apponyi alone, in consideration of his advanced years, was authorized to take

a little walk escorted by a police officer. Wishing to visit the Archbishop of Paris, this gentleman respected by the whole of Europe for his courtliness and vast culture, apologized for having to pay his respects through a representative. "The confinement to which we are being subjected," he wrote him on March 29, 1920, "would make my visit contingent on a special permission, which I feel I should not request, being almost certain it would be refused me."

The Hungarians heard of the treatment to which they were being subjected only on January 15, 1920. Brother Benes had been careful to announce with spiteful glee that "the decisions of the Peace Conference regarding the boundaries of the future Hungarian state were final and no modification whatever would be made in favor of this state." There was painful consternation among the Hungarian delegation when they learned of the implacable fate in store for their country. Nevertheless they set valiantly to work, and for four months applied themselves to pointing out the historical errors, the geographical monstrosities and economic absurdities which Brother Benes called decisions of the Peace Conference.

Count Apponyi implored the Conference, in the name of the right of self-determination of peoples, to permit recourse to a plebiscite in order to judge whether the millions of souls torn from their fatherland agreed to such spoliation. "Don't legislate for these people as you would a herd of cattle devoid of freewill!" he exclaimed. "Here is the test of those oft-proclaimed great principles of international justice and freedom. Here is where the sincerity of those proclaiming them will be put to the test. Standing on these principles, we demand a plebiscite in all those areas. We shall abide by the decision, whatever it may be. Were our adversaries to refuse the one test establishing with certainty the will of the people concerned, their cause would be condemned before the tribunal of the human conscience. There they would establish their determination to force millions of souls to their yoke who did not want to belong to them."

The plebiscite was refused. Later they would be granted just one, at the request of Italy, but this would not be along any Czech, Serbian or Rumanian borders. It would be in the Burgenland conceded to Austria, where there was a heavy proportion of Germans. The plebiscite declared itself in favor of Hungary. In the face of such an outcome the experiment was not repeated. In his book The Truth about the Treaty, Mr. André Tardieu admitted, "We had to choose between the referendum and the creation of Czechoslovakia."

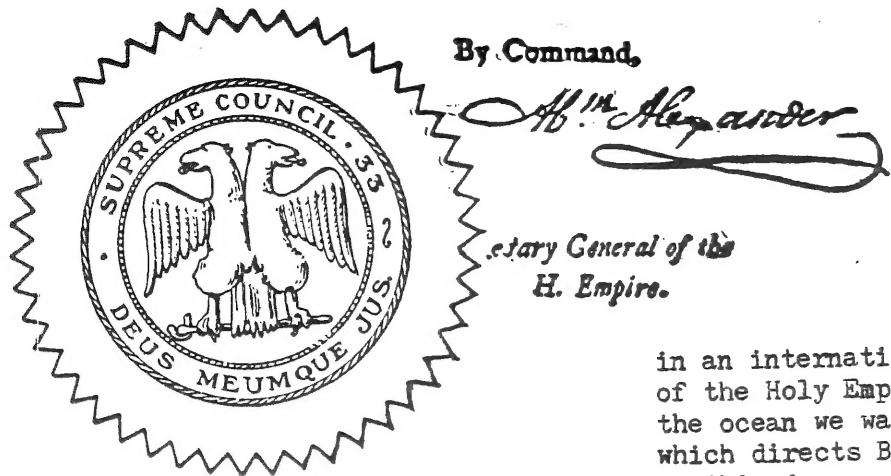
Why was the creation of Czechoslovakia deemed indispensable? I'll tell you.

## VI. A NEW HOLY EMPIRE

The day President Doumer was assassinated, Mr. Bouglé, Assistant Director of the Teachers' College for secondary education and Professor of Sociology at the Sorbonne, during a lecture on the Hungarian question held on the rue d'Ulm, was informing his hearers that he had entertained Brother Benes in Paris during the war, and that it was he who had introduced him at the Quai d'Orsay and had contributed to the acceptance, after much effort, of official recognition for the Czechoslovakian National Council. In the face of the lecturer's unanswerable arguments regarding the injustice of the Trianon Treaty, he in effect replied, "Regardless of what reasons the Hungarians may put forward for seeking a revision of the treaties, I cannot change my mind, because I consider the existence of Czechoslovakia necessary for maintaining the Secular Idea in central Europe."

The Secular Idea, we know, is the layman's name for the Masonic religion. In his Memoirs, so valuable for the history of Masonic politics, President Masaryk wrote, "The modern State has taken over the functions of theocracy, especially that of the Church, and it is in this that it is a New State. The State of former times did not concern itself with schools or the cultivation of minds; all education in society was controlled and provided by the Church; whereas on the contrary, the New State has, step by step, taken upon itself the whole of education. Just as the Reformation, Humanism and the Renaissance gave birth to new secular morals and morality, the State has also withdrawn charitable works from the Church in order to transform it into social legislation. Compared to the modern State, the State of former times was not much. I would even say it did no thinking; the Church did its thinking for it. Under the theocracy, where scholastic philosophy was the ancilla theologiae, the old medieval State was the servus ecclesiae. In secularizing itself, the State had to start thinking. It took on the functions of the Church, extending and multiplying them. That's why it's a New Democratic State."

The European revolutions which for the past twenty years have risen against this Universal Empire of the Masonic beast can fully succeed only if we ferret out from under all its varied and frequently contradictory shapes this so-called democratic spirit so long smouldering in the Lodges.



By Command,

*H. M. Alexander*

Secretary General of the  
H. Empire.

When I speak of a Universal Empire, don't think I'm simply using a rhetorical figure. It's by very clear design that the seal of the Supreme Council is stamped with the two-headed eagle of the Holy Empire. This symbol obviously discloses Freemasonry's deliberate intention of arrogating to itself the twin spiritual and temporal authorities, the sword and the keys, thereby imposing on the world a kind of anonymous Cesaro-Papism incarnated

in an international State which is the exact inverse of the Holy Empire. Today, from the other side of the ocean we watch the judeo-Masonic Brain Trust which directs Brother Roosevelt once again setting up this dream, never relinquished, on the selfsame foundations, unconcernedly handing Europe over to the motorized hordes of Soviet imperialism. . .

In 1935 the Grand College of Rites was publishing some very instructive ritual books for its higher degrees. Their author was the Most Illustrious Brother Charles Vié. In the one for the 33rd degree, that of the Sovereign Inspector General, we read that the two-headed eagle was retained as a symbolic jewel for good reason: "Its double head," it is plainly stated, "is a good representation of Masonry looking toward both hemispheres in order to unite all men under one banner."

And in the book for the 32nd degree, that of Sublime Prince of the Royal Secret, the Most Illustrious Brother Vié, -- referring to the complicated formations assembled Masons fall into in accordance with the ancient rituals when meeting in Consistory -- reveals this: "The muster of troops took place at the sound of the cannon fired on orders from the Supreme Commander, head of the Directory. Our last ritual book explained how the first muster took place when Luther put himself at the head of Intelligence versus Force. The second," he continued, "occurred when it was declared in America that all human societies hold their authority from the People," and he set the third and last at the time of the proclamation in France of Liberty, Equality and Fraternity. He added that "the fourth and fifth" had not yet taken place, but he believed that after this last "there would follow the reign of the Holy Empire of Reason, Truth and Justice."

This reign of the Holy Empire of Reason, Truth and Justice Masonry certainly thought to have incarnated at least de facto in the League of Nations, but hardly had it set the wheels in motion than the machinery exploded in its hands. That's because the peoples oppressed by this practically invisible, hypocritical tyranny weren't long in seeing that under cover of the "Just Peace" a ruined and dislocated Europe was being pillaged by England and America united in common plunder.

As soon as the treaty was signed under her aegis, America refused to take part in this League of Nations imposed on Europe -- or so it appeared, for soon, as if by chance, this same League appealed to the American financiers to resolve the inextricable problem of debts and reparations. By the mechanism of the successive Dawes, Young and Hoover Plans and the creation of the Bank for International Settlements, America was even then setting in motion this colonization of Europe with its necessary complement, Africa, where we see the plan developing in our Morocco and Algeria under the leadership of the Morgan bank.

## VII. DEMOCRACY PURE AND SIMPLE

"It's American democracy and Democracy pure and simple which buried Austria-Hungary and with them the Hapsburg Empire," declared President Masaryk in his revealing book The Making of a State. No doubt, but democracy pure and simple, blinded by hate, didn't foresee that by burying Austria-Hungary in the name of the ethnic principle, furthermore equally violated, it would turn these ethnics against it. Sooner or later, Reality wreaks vengeance. To

destroy the hated Holy Roman Empire, Masonry in effect had to pit young Italian and German nationalism against Rome and Austria. The former had taken advantage of this powerful secret international organization to achieve unity, but once their autonomy was won, they soon turned against the Lodges, whose abstract internationalism stood in the way of their historic aspirations. A strange reversal! Italian Carbonarism was to end by spawning Fascism and that German illuminism, Nazism! "Does the file know it is forging a key?" asked Joseph de Maistre.

In the course of those humiliating Genevan sessions in London in March 1936, whoever witnessed the disorganization of this "democracy pure and simple" -- according to President Masaryk the digger of Austria-Hungary's grave -- would be finally convinced (if he still had any illusions) where responsibility for the disorder in Europe lies. Never did the secret impotence of Masonic ideology appear more brilliantly. Unable to reach a decision on anything in accordance with their principles, bogged down in their texts, only too happy to appear to save face by twisting retreat into victory on some legal point, those unfortunate devotees of the Pact of Pure Democracy beheld their idol shattered, and in the face of every buffet of circumstance, were reduced to continue dreaming of undivided peace among nations, on the one hand despoiled and on the other gorged by these homicidal treaties, and of collective security in the midst of centrifugal fears and selfish interests.

How is it possible henceforth to mouth those hollow formulas, "undivided peace" or "collective security" without being immediately struck by a burst of laughter from Reality and its inescapable laws? Siegfried had entered into all those pedagogues and sent flying all the dunce caps the bad lake fairy had set on their heads by making them believe they were halos.

In 1936 we wrote in Les Furieux de la Paix, "Beneath the hypocritical mask of pacifism and its contradictory deals, this false peace poisoning Europe is making way for the most gigantic charge of explosives ever set under the foundations of the European states. As they put it, a holy war cannot fail to break out, in comparison with which the World Revolution of 1914-1918 (again as they put it) will have been mere child's play." I beg you, look at things in their naked truth, and for once let's apply our cartesian principles without starting from an initial error. Today as yesterday, in which camp is Freemasonry found? In which camp is Jewry found? In which camp are found Capitalism and Communism? How is it that all these evil forces which have disrupted us are found all together in one hand in this war? E pluribus unum. For what purpose are Washington, London and Moscow bringing them together again? Why is it that France finds herself as deeply divided as in the days of the League and the Huguenots?

Are the B'nai B'rith Lodge and the Warburg, Loeb, Schiff and Morgan bankinghouses the sole protectors of Christendom? With this hegemony, must we look forward to returning to "the kind of civilization to which we were accustomed" in the good old days of the League of Nations, the Hoover Plan and the Blum ministry? For my part, my choice is made. And I shall tell you why.



## VIII. HATRED OF FORCE

"Coming generations will have trouble explaining the whole post-war period if they have lost the key to its psychology. This key is hatred of force." Everyone should meditate on this sentence from Bertrand de Jouvenal in his book Après la Défaite, one of the most lucid written about the causes of our disaster.

By cloaking themselves in a fictitious popular mandate, Masonic governments thought to fool public opinion by openly propagating hatred and contempt for force, all the while not hesitating to make use of it implacably when their own existence was at stake. In this way they have formed false consciences and given them a taste for dissimulation, trickery and fraud. In masonized France the lie became second nature, to such a point that it ended by lying to itself without recognizing itself; and the government reached the point of knowing how to govern only by means of the police, called by anti-phraseology "national security." Actually this security merely secured impunity for the regime by causing annoying adversaries to disappear in camouflaged suicides or automobile or train accidents. Freemasonry succeeded in making this nation -- which has blazoned on its banners Poitiers, Bouvines, Patay, Rocroy, Denain, Austerlitz, la Marne, Verdun, l'Aisne -- that use of force was mere brutality, so that organized cowardice might get the better of force.

Now force, in essence, is eminently a gift of the spirit, for it presupposes mastery of self before extending to others. Abuse of force proves nothing against the benefits of force. Falsehood must be loved for its own sake to establish as principle such dishonest antinomy between Right and Might. The cult of cowardice protected by law as encouraged, cultivated, taught and promoted at the highest levels of government has done France more harm than any excesses of absolute power. It has emasculated her. It has turned a nation of warriors into a nation of bargainers.

"France lives solely on commissions," a very well-informed woman of the world confided to us in 1939. If the abyss hadn't opened up to engulf the regime which had dug it with its own hands, French blood would have soon been unrecognizable. For Masonry hated blood, name, everything making up the substance of a people. By mass naturalizations of the most heterogenous and troublesome elements from east Europe, it hoped to eradicate in a few years every survival of our ethnic genius and finally to have at its mercy an anonymous collectivity devoid of faith or memories, labeled "France" by deceitful force of habit.

Whether we liked it or not, Germany came and reminded us roughly of the virtues of blood. Eight times out of ten anglophilia and gaullism are inspired by hatred of force. Rather a return to corruption by Anglo-Saxon gold and Bolshevik materialism than see German might jostle our indifference, and our debility drive us to grow strong ourselves! Rather deployment of Moscow's mechanized hordes over a bloodless Europe than see the serious reasons for organization, obedience to a hierarchy, sacrifice of one's life for a transcendent cause and harvesting the fruits of these natural virtues.

But how many Frenchmen can penetrate the essence of the conflict lying beyond the appearances? How many realize they can never recover their national conscience without exorcising entirely from their minds, their laws and their customs this Masonic ideology imported from England? Still saturated as they are with these toxins, they are not aware of the ravages it has produced in their organism. By dint of hearing the language of the Lodges in the press and on the radio, a completely masonized France has ended by adopting it. For Freemasonry was the State, Freemasonry was the Law, Freemasonry was the School, Freemasonry was Justice. It was the very Religion of the regime. It had made itself mistress of our victory.

This spiritual, social, political hegemony was so completely accepted, so deeply embedded in our thinking, that during the debate in Parliament on reestablishing relations with the Vatican in 1920, Mr. Noblemaire, spokesman for the project, a Catholic of irreproachable private piety, insisted on calling attention to his respect, nay, his devotion to secularity in the session of July 15: "The reestablishment of relations with the Vatican," he stated, "would not entail any modification of existing French legislation as regards worship, schools or associations. Were there any certainty or even any possibility that the French gesture might produce some impression of anachronism or regression in the minds of allies, friends or even neutrals whom the war's aftermath finds politically or socially more advanced, philosophically more liberated, of good will, and whose avantgarde loves free-thinking France -- then, one would have to take a second look."

It's like a bad dream, but it's true. And this was in 1920, the time of the "sky blue" Chamber of Deputies when the country had sent a Catholic moderate majority to Parliament, all 100% nationalist!

As a result of making use of certain words of our adversaries, supposedly to domesticate them, these words ended by bewitching their dupes and carrying them off in the direction of

the true sense and real meaning they will always possess, because a word is not a label to be pasted indifferently on a phial of acid or a bottle of old wine. Words have a magic power, and Masons know it.

More than ever two spirits confront us, and we must choose between two languages. . .

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(The text closes with an exhortation to the French nation to lead the world in throwing off the yoke of international Masonry, deleted for space considerations. SSH.)

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